7: Joest--55 E-5 (no date) 1882 Formosan Aborigines
116, 361, 628

The eastern half of the island is mountainous and covered with dense forests; the natives of the island were pushed back into this region by the Chinese. Along the coast there are several tribes who live in great poverty as fishermen. Most of the natives, however, built villages in the forests so that each tribe has its own community; these live chiefly by hunting. There are constant feuds among them.

34: Del Re--20-23 U-4 (no date) No Date Formosan Aborigines
116, 183, 421, 577, 627, 777 Yami

"The real secret of the smooth working of their system of life may be attributed to the absence of any selfish possessive feeling in respect of things and persons based on deep-rooted 'natural' ethical principles which allow the reciprocal claims of the individual and the community to be harmoniously adjusted in a spirit of freedom and equality. An illuminating instance of [pages 21 and 22 contain illustrations] [23] the application of these principles (6) is seen in the custom, which still persists though

> 6. According to VF (Pt. I, p. 9) community of property is not usual among other Formosan savages.

frowned upon by the police, of settling every community dispute by means of a wrestling match followed, in cases where the two parties are not satisfied, by a bloodless duel. When this occurs, the two opponents armed with bamboo lances and wearing rattan armour proceed to the seashore accompanied by their seconds and there fight it out. It rarely happens that either is seriously injured or killed, because this would be considered highly unlucky and must therefore be avoided."

7: Joest--61 [14] E-5 (no date) 1882 Formosan Aborigines
116, 628 Chin-hoan

Blood vengeance is...traditional among the Chinwan and is practiced constantly.

10: Schumacher--225 [3] T-1 (ca. 1896) 1898 Formosan Aborigines
116, 622, 628 Chin-hoan

In order to settle their disputes the Tschin-Huan elect chiefs and otherwise they maintain a continuous feud.

11: Haguenauer--29 [2]T-3 (no date) 1929 Formosan Aborigines
116, 628, 657, 728

The pacification [MC: of the tribes living in the mountains] came to an end in 1915, for most of the villages had surrendered at that time. Since then the savage zone has been tranquil, and head hunting will soon be just a memory. The electric current no longer runs through the wire barrier which was set up to keep the aborigines from entering civilized territory. And you can cross the island in two places at least. However, it is wise not to go too far from the lookouts elsewhere, for there are still quarrels between some of the tribes at rather frequent intervals.

14: Tamai--96 [20] J-2 (1896) 1896 Formosan Aborigines
116, 628 Chin-hoan

The practice of blood vengeance is traditional among the Tschinwans. A Tschinwan will seek revenge for the murder of a relative all his life.

14: Tamai--98 [3] J-2 (1896) 1896 Formosan Aborigines
116, 577, 728, 628 Chin-hoan

One [MC: Japanese] official addressed the Tschinwans as follows: "We are very happy to see you. We feel like brothers toward you. For that reason we have wanted to see you for a long time but so far we did not have an opportunity to come to you. Fortunately, through our war with China we have acquired the land of our brothers, Taiwan, and we are exceedingly happy at this. We have been told that until now you have killed many Chinese. That is not right. From now on you must not kill us, who are your brothers; you must love us like brothers and live with us in peace. You must come to visit us often and we shall visit you, too. Today we have prepared a large banquet of food and Sake for you; eat and drink as much as you like." One of the chieftains answered him: "We did not really want to kill the Chinese, but we were forced to do it for they killed our men. But since the Japanese are our brothers we shall not kill them."

Then all the Tschinwans present dug out a hole in the ground and placed a stone in it. Then they threw clods of earth at each other with loud shouts and covered the stone with earth.

This custom is equivalent to an oath with them. The thought behind it is "just as the stone does not rot in the earth so our word (oath or vow) does not change."

16: Müller--236 U-3 (no date) 1910 Formosan Aborigines
116, 681, 628 Tayal

Among the Ataiyal aborigines the following are the chief forms of punishment:

1. A small fine, for offenses such as trespassing in the fields.
2. Beating, used chiefly for personal insults. This may be administered symbolically, by striking the offender's arm very gently, or actually, with sticks.
3. Capital punishment, chiefly applied if the offender has murdered a relative or committed adultery, etc.
4. Confiscation of property and plundering of houses, applied against an entire tribe.

25: Plaut--41-42 U-4 (no date) 1903 Formosan Aborigines
116, 224, 423, 578, 628

Settlement of quarrels. Quarrels naturally arise from many sources, the most frequent being hunting, slander and, among bachelors, love. Each tribe has its hunting territory, which it has possessed for a long time, and it has definite boundaries which members of other tribes are not permitted to cross. If anyone is found hunting in a preserve where he has no right to be, he has to pay a fine [42] to the offended tribe. If his statement contradicts that of his accuser, his own chief forces him to fight a duel with the other man in order to avoid a general quarrel.